/148 cont./

244 Pinda /peanuts/ (pienda) and djoekapinda /Djuka peanuts/ (agobo).

Both are planted in patches on the grounds and not infrequently also in the villages; they bloom in March and are harvested after the rice, in June and July. The quantities that are harvested are small and amount to one or two kerosene-tins per person. Only one variety is known of both the ordinary pinda and the djoekapinda.

[252] One boils the pinda into a soup or makes peanut butter by roasting it and then pounding it in the matta. The Saramaccaners call the djoekapinda "gobogobo."

/149/Bongila.

This is related to abongra (Sesamum) with white blossoms and with flat white seeds in long capsules. It is quite often sowed broadcast among other plants, and the stalks with the capsules are harvested in June. Only one variety is known.

252 The ripe seeds, flat and white, after having first been dried in a pan on the fire, are pounded in a matta. Then one adds some salt and uses this product like peanut butter on cassava bread.

[244] It is tasty and nutritious. On the Surinam River this plant is called "waja" and the seeds are baked with the cassava flour in the bread. Like abongra, this plant is probably also of African origin.

Beans (pesi).

244 These are used very little. String beans /kousebandjes/ -- runner beans with long thin pods -- are known, and a variety

[262] with white blossoms which makes pods 20 centimeters long. Other varieties of beans are not grown, although the Bush Negroes very much like to eat pesi varieties.

● 249 Sugar cane (keeng or sigáloe).

This is nowhere lacking, and aside from the grounds it is also planted in the villages. With bananas it remains standing for years on the abandoned grounds and is also cut there. Three varieties are distinguished:

[262] abaiboesi, red and black marked stalks; only eaten fresh;

/149 cont./

249 pikien keeng, small variety with thin stalks; is not cut with a [789] cutter but broken off by hand; obia (1) is made from it;

1. obia = spirit medicine.

[262] switi-keeng, the ordinary variety which is most used: the stalks [263] are eaten fresh (chewed) or the juice is expressed with the wooden sugar-press (ma) and boiled down to a syrup (lika) which is used [407] in coffee or in crushed awarra (2).

2. awarra = prickly palm which supplies edible fruit.

273 For festivals one cuts the stalks in pieces and allows the juice to be extracted from them in water in a short korjaal (komata). This water is later heated in a pot and fermented into an alcoholic beverage (djojo).

245 Pineapple (nanási).

This is regularly grown, the shoots standing scattered on the grounds; after one year the plants produce fruit. Two varieties are distinguished:

bigi nanasi, a white variety;

indji nanasi, likewise a white variety, but sweeter.

[262] The fruit is eaten fresh. Together with sugar cane and bananas, pineapples continue to grow for a long time on the old grounds.

Papaya (papái).

Few papayas stand on the grounds, but many along the edges of the villages, where they grow into long tall trees.

[262] A long red variety is called bobi papai; a short yellow variety, [252] papai. The fruit is eaten fresh, sometimes also boiled green.

/150/ Tobacco (tabáka).

249 Tobacco is cultivated on a modest scale in various places. The leaves are ripe for picking after 4-5 months (April to May); the man-high plant blooms after seven months with small, pink blossoms.

/150 cont./

●249 There is only one variety of tobacco in use, probably the same one that is grown by the upland Indians. The leaves are
276 hung to dry from the rafters in the dwelling huts. For use, the dried leaves are softened in a small tin with water, and the juice that is poured into the palm of the hand is sniffed up and blown out again.

Bóembie.

249 This is Tephrosia toxicaria, whose roots are used as fish
226 poison. The man-high plants are found standing scattered on the grounds, where they are sowed with the other crops. The plant has hairy leaves and blooms with pink blossoms in clusters.

One uses the dried roots in order to "ponzen" with it between stones in the dry season when the river water is low. This operation consists of crushing the roots into fibers, whereby the poison is released as a milky substance and spreads in the water. In this manner warawara in particular -- in places difficult to reach otherwise -- are captured. According to the Bush Negroes, boembie works better than nekoe (1).

1. nekoe = a liana (Lonchocarpus) which is also used as fish poison.

B. Fruit Trees, Shrubs, and the Other Plants That Are Found in the Bush Negro Villages

241 Aside from the temporary crops that are grown on the grounds, the Bush Negro also uses fruit trees and other perennial crops that
[177] are planted in and along the edge of the villages. Most of them are well-known imported plants; some palm varieties are native. Perhaps these latter were already present on the spot when the village was established, or they more or less accidentally grew up there by the use of the pits. The following varieties are noted.

Coconut (kokonóto).

245 Occurs practically everywhere in the older villages, but is usually sparse because of the constant sweeping of the ground;

/151 cont./
249 greatly to the beautification of the village. The Bush Negroes use
[232] the red dyestuff from the seeds to smear on the dogs against vermin.

Cotton (katoen).

248 One sees it standing in various places along the edges of the
283 villages and among the dwelling huts. The cotton itself is in ex-
[286] ceptional cases used by the women for spinning. Calf bands (sepoe) are made out of cotton thread after the Indian model, and sometimes hammocks also.

Coffee.

245 Is found here and there in the forest along the edge of the village (Drietabbetje, Poeketti). It is the small variety, probably
[272] Coffea arabica. The beans are used for coffee. The trees probably grew from kernels that at one time were taken by slaves from the plantations.

Calabash (kabasi).

244 Grows everywhere among the dwelling huts and in neglected corners. A distinction is made between kabasi and pikien soepoen.
[415] The wood-like pericarps of both varieties are used for all kinds of purposes, especially for utensils (bowls, spoons) and as "koej" for scooping the korjalen empty.

Kasjoen (kasoeng).

245 Occurs here and there and ordinarily does not supply much
[262] fruit; the latter is eaten fresh, the kernels sometimes roasted
[252] like pinda.

Mappa.

Probably a variety of Tabernaemontana (Apocynaceae). Not infrequently in May one sees the women returning from the grounds with pear-shaped /152/ (up to ten centimeters long) yellow fruit,
[262] which they have gathered from a small forest tree. The fruit is eaten fresh; one first taps on the rind with a piece of wood in order to concentrate the milk sap in it, peels the fruit, and the

/152 cont./
245 white cucumber-like fruit flesh is eaten. The taste is refreshingly
262 tart.

249 Ricinus /castor-oil plant/ (karapata).
789 Is to be found in all villages and especially on refuse heaps.
302 The leaf is used for obia, the oil from the kernels as a hair oil.

Pepper (pépré).
244 Grows as a small shrub near the houses or along the edge of
[252] the village. The variety with small red fruit occurs especially frequently. The fruit is eaten boiled in meat soup.

Koemboe (komoe).
245 Stands in individual specimens in and along the villages and
[252] in the forest. The kernels of this palm are gladly eaten, softened with warm water and pounded into koemboe soup. The fruit is ripe in February-May. A large variety is patawah.

Maripa (maïpa).
[262] Absent in not a single village. The fruit provides a white,
[252] fatty fruit-flesh that is eaten fresh (May). The pits are dried and pounded to pieces with a stone in order to obtain the three kernels. After having dried these (in the sun), one boils from them a food oil.

Awarra palms (awá).
[263] Stand in little groups in each Bush Negro village. The orange fruit, which is ripe in February-March, sometimes also in June